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THE BIBLE CHRISTIAN;

(THIRD SERIES:)

DESIGNED TO ADVOCATE THE SUFFICIENCY
OF SCRIPTURE, AND THE RIGHT OF PRIVATE JUDGMENT, IN
MATTERS OF FAITH.

No. VI.

JUNE, 1841.

VOL. III.

"To us there is but one GOD, the FATHER, of whom are all things, and we in him; and ONE LORD JESUS CHRIST, by whom are all things, and we by him." — 1 Cor. viii. 6.

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THE
BIBLE CHRISTIAN.

(THIRD SERIES.)

No. VI.

JUNE, 1841.

VOL. III.

WHAT WERE ATONEMENTS UNDER THE MOSAIC
LAW?

IN examining any doctrine of a disputed nature, to understand it thoroughly, we should, as in explaining any ancient religious rite, trace it down from its first introduction; noting the changes, which, in the course of ages, it may have undergone. Now, the word translated "Atonement," in the Hebrew כִּפֶּר, *kopher*, we find of frequent occurrence in the Old Testament, and under different forms a great variety of meanings attached to it. The first place we meet with it, that I am aware of, is in Gen. vi. 14, where it occurs twice, and is translated *pitch*,—"And shall *pitch* it within and without with *pitch*." In Exodus, Leviticus, and Numbers, it occurs repeatedly, and is generally translated by the word "Atonement;" but is used with reference to inanimate objects, as well as to the Jews. Thus, Exodus xxix. 37, "Seven days thou shalt make an atonement *for the altar, and sanctify it*." Again, in Lev. xvi. 11, "Aaron shall make an atonement for himself, and *for his house*;"—16, "He shall make an atonement *for the holy place*;"—18, "He shall go out, and make an atonement *for the altar*;"—33, "He shall make an atonement *for the holy sanctuary*." In these instances, the phrase can mean no more than making a *ritual purification* of these various objects, which were, by the Mosaic law, supposed to be defiled by their contact with mankind. It can have no reference to the mind of Deity; it cannot be supposed that this atonement was designed to make God propitious to those objects, but simply to make them fit instruments for his pure and holy service. In no instance, save in one, do I find it used in the sense, *to appease*, and then it refers not to God, but man. This is in Gen. xxxii. 20: "For he (Jacob)

said, I will appease him (Esau) with the present that goeth before me." In Deut. xxi. 8, indeed, it is applied to God, and is thus translated: "*Be merciful, O Lord, unto thy people Israel.*" In Isaiah xxviii. 18, it is rendered *disannull*—"and your covenant with death shall be disannulled." And again, Isaiah xxii. 14, it is rendered *purged*—"Surely this iniquity shall not be purged from you till you die, saith the Lord God of Hosts." In other places, it is used by the sacred writers, but in widely different senses. Thus in Psalm cxlvii. 16, it is rendered "*hoar frost*;" in 1 Sam. vi. 18, it means "*villages*;" and in the Song of Solomon i. 14, "*camphire*" or "*cypress*," as in the margin. With these meanings, however, we have nothing to do, save that they show the very indefinite signification of the original word, and its derivatives.

As nothing, therefore, can be concluded from the original term, respecting the nature of the atonements enjoined by Moses, it is necessary that this should be determined from the attending circumstances. Now, it is evident from the above circumstance of their being offered, not only for individuals but inanimate objects, that they could not be designed, either to make God propitious, or to cleanse away sin; but simply, as a type of that spiritual purity which God requires in his worship.

This will appear from another circumstance connected with them. Atonements were required to be made for individuals who had been afflicted with leprosy, and various other diseases that were considered unclean by the Mosaic law. In these cases, of course, there was no sin real or supposed. What then was the object of the Atonement? Not to move God to cure the disease; for it was only *after the patient had been cured*, that these were to be offered. Besides there was a lengthened process of purification to be gone through, before the individual could be admitted into the camp or sanctuary. Thus in the case of the leper, after the priest pronounced him healed, he was to "*Wash his clothes, shave off all his hair, and wash himself in water, that he may be clean; and shall tarry abroad out of his tent seven days.*" On the seventh day, this process of washing and shaving was to be repeated. And on the eighth day, he was to take a prescribed offering to the priest, who was to anoint him with oil, and "*make an atonement for him, and he shall be clean.*" In this case.

then it is evident that the atonement was no propitiatory, nor yet cleansing sacrifice, but only an evidence, as it were, to God of his being cleansed, and a type of that purity which he requires in his worshippers. The system of purification, indeed, was one of those sanatory laws, like our modern quarantine, which Moses instituted to prevent contagion, and check the spread of plague and leprosy: and the object of the Atonement was evidently designed as a kind of public testimony that the law had been observed. The same is evident from this circumstance, that in the case of a house infected with leprosy, (see Lev. xiv.) a similar atonement was to be made for it, after it had been thoroughly cleansed, scraped, and re-plastered under the direction of the priest: the infected stones, dust, and plaster, having been cast out, without the city, in an unclean place.

Again, if we turn to those offerings that were required to be made by individuals who had sinned ignorantly, after their sin became known to them, (see Lev. iv.) it is evident that the object of the atonement was, to express their contrition and sorrow for the offence, not to make God propitious. God could not be offended at what he knew was committed with no bad intent. But it became man, when he found that he had erred, to express his sorrow. And in this case, the object of the atonements was simply an expression of that sorrow, and, as in the former instances, a type of that purity which he requires us to cherish.

Even in the case of sins committed willingly, the same was the object of the offerings as is evident from Lev. vi. 3—5. In such cases, the offering itself, did not expiate the sin. The offender had to make restitution in the thing wherein he had done unjustly. “Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten; or that which was delivered him to keep; or the lost thing which he found; or all that about which he hath sworn falsely: he shall even restore it in the principal, and shall add a fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering.” Along with this, he was to bring his “trespass-offering unto the Lord;” that is, an offering in acknowledgment of his offence: and the priest was to

make an atonement for him before the Lord, that is, a solemn acknowledgment of his contrition, "and it shall be forgiven him for any thing of all that he hath done in trespassing therein."

In the cases of murder, adultery, witchcraft, idolatry, and profanation of the sabbath, it is well known, that these sins could not be atoned for, according to the Mosaic law. The transgressors suffered death. And indeed in all cases of injury, the award of that law was—"Breach for breach, eye for eye, tooth for tooth,"—Lev. xxiv. 20. And not only was this the case, but where a murder had been committed, and the murderer could not be found; the inhabitants of the place were to take a heifer, and kill her, washing their hands, and protesting over her, their innocence of the murder (see Deut. xxi.); and the blood it is said, "shall be forgiven them;" not that they were guilty of the crime, but this rite is enjoined that they should testify their sorrow and displeasure at the sin. As it is said—"so thou shalt put away the innocent blood from among you, when thou shalt do what is right in the sight of the Lord."

From the whole of the above circumstances, I think it pretty obvious that the object of the Mosaic sacrifices was not, as has been supposed, to make God propitious, nor yet to cleanse away sin, except in a *ritual* sense. They were of two kinds, either voluntary, that is "freewill" offerings, or ones strictly prescribed in certain cases—either *gifts* or *sacrifices*, as Paul in his letter to the Hebrews distinguishes them. But of whatever kind, they were offered for one of the following purposes; either, first, as a testimony of the gratitude of the worshippers to God for his goodness, as in the offering of first fruits; or, secondly, as a token of sorrow and contrition, as in those prescribed for sins; or, thirdly, as an evidence of their purification from uncleanness and disease, as in the case of the leper; or, lastly, they were simply *ritual*, as were the atonements for the altar and the sanctuary: though in all cases, they were typical of that purity and holiness with which we should serve and worship God. The idea of their being designed to make God propitious, is a *heathen* notion, of much later date, that does not belong to the institution of the Jewish lawgiver. The Heathens, we know, did sacrifice for the express purpose of appeasing the anger,

or procuring the favour of their gods. Their gods were mutable beings, subject to all the passions and infirmities of our nature; and they sought to bribe their favour, or to disarm their wrath, just in the same manner as they were wont to avert the anger of their unjust and tyrannical governors. But the God of the Jews was of a different character. His favour was not to be bought by gifts or sacrifices. He was the Lord God, merciful and gracious, slow to anger and of great kindness, who *forgiveth* iniquity, transgression, and sin; and who will by no means clear the guilty, unless that he repent. To offer sacrifice to Him, therefore, with a view to avert his anger, or as a satisfaction for the sin, would have been not more opposed to the great object of his righteous government and the Mosaic institution, than inconsistent with his character.

That they were not designed to cleanse from sin, is evident from the Apostle's statement, that "the blood of bulls and goats cannot take away sin." They were however spoken of, and in the latter days of the Jewish polity, generally supposed to possess a sanctifying influence; simply, because they were designed to give expression to those feelings of gratitude, contrition, and purity, in which sanctification really consists. But this was an abuse or perversion of the Mosaic institution. In their original design, as it seems to me, they were simply an expression of those feelings—a type of that purity which God requires of us: and in part also, as in the case of the scape-goat sent into the wilderness, they would seem typical of God's free forgiveness which he promised to extend to all who were thus truly penitent.

That these sacrifices were designed to typify the sacrifice of Christ, is an idea generally received amongst Christians; but one in my mind, to be taken with some degree of caution. If such was his object, the Jewish lawgiver has at least, no where intimated it, though he has left us a very distinct prophecy of the Saviour—a very strange omission if those offerings were so to be regarded. That the Jews so regarded them, and were led by them to look forward through faith to the perfect sacrifice of the Son of God, as the Orthodox believe, is simply not the case. Else, why did Christ's crucifixion become a stumbling block to that nation, if it were a thing that they expected? Why were their hopes fixed upon a temporal

prince? And whence the anxiety of the prophets, of which Peter speaks, when they “searched earnestly what the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ?” Had this typical nature of the Jewish sacrifices been generally understood as the Orthodox suppose, the prophets could have felt no difficulty on the subject. It is true, that the author of the letter to the Hebrews explains Christianity, by instituting an analogy between it and the Jewish dispensation; but if he does, it was for the purpose of reconciling the Hebrews to a religion without altar, priest, or victim. And that he does so, is another manifest proof, that before his time the Hebrews themselves knew nothing of it—that they had no conception of this typical meaning of their own institutions. In truth, the sacrificial rites of Moses, were evidently adapted to an ignorant and semi-barbarous age. They were designed to attract and awe the senses, and thus to operate on the mind. And they were especially framed with reference to the rites of the heathen nations round about them, to guard the chosen people from idolatry, by a splendid ceremonial worship of their own, but one in all respects opposed to the heathen ceremonies.

That there is no analogy betwixt the two dispensations, I do not mean to say. I only deny the analogy that is generally supposed. The New Testament writers, alluding to the Jewish offerings, repeatedly speak of the “reconciliation”—*καταλλαγὴν*, *katallagen*, in one instance translated “atonement” in our version—which we have received by the death of Christ. He is also spoken of in other places as our *mercy seat* and *sacrifice* with a similar allusion. In what respects he is so, I may perhaps, on some future occasion illustrate. It is sufficient for the present, to observe, that the above expression quite bears out the explanation of the Mosaic Atonements already given. By Christ, *we* have received the *katallagen*, that is, the reconciliation or repentance, or literally, the *change back*, as the derivation of the word implies. Such were the Hebrew Atonements in most instances, namely, expressions of contrition or repentance. And thus to operate on our minds—to produce repentance, did Jesus suffer. “Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.”

Clonmel, 24th Feb. 1841.

B. C. D.

THE REV. J. C. MEANS ON THE ATONEMENT.

To the Editor of the Bible Christian.

SIR,—I should have replied at an earlier period to the letter of Phileleutherus (*Bible Christian*, Vol. II. pp. 391—403), had I not been desirous, in the first instance, to see whether any one among your readers was willing to engage in the discussion; and I have been further impeded by the difficulty of finding a convenient time to arrange my answer. I was not without hope that some among the Remonstrants of Ulster might still cling to the hope of redemption through a Saviour's blood, "which cleanseth from all sin;" and that they might be willing to contend for the truth in the pages of your Magazine. As, however, no one has appeared to advocate that side of the question which I believe to be correct, I delay no longer to resume the controversy.

The first two pages of your Correspondent's letter are taken up with proving, that the manner of the sinner's acceptance is by repentance, and that the ground of his acceptance is God's free grace. I am not concerned to dispute either the necessity of repentance or the free grace of God; and am quite willing to take the passages quoted by your Correspondent in the sense which they obviously bear. I do not perceive that they weaken the argument for atonement; though I presume, by their being brought forward so prominently in the discussion, that Phileleutherus thinks they do. He argues, as those who reject atonement frequently do, but, as it seems to me, fallaciously and inconclusively.

Two fallacies are, I think, implied in the citation of such passages, as decisive of the question before us. The first fallacy is, that because repentance is a condition of pardon, atonement is not; that there is some essential incompatibility in the two things, so that because one is affirmed the other is necessarily denied. But, Sir, where is that incompatibility? Because God has made atonement the condition of the offer of pardon and eternal life, does it necessarily follow that he will not require repentance? What, therefore, is gained by shewing that he does require it?

But my opponent will, perhaps, tell me, that the pas-

sages which he has cited are silent about atonement.—Admitted. But does Phileleutherus expect to find every doctrine inculcated in every passage of Scripture? Has he forgotten or overlooked the fact, that the Sacred Writers, like most others who write for general instruction, and with the view of making a strong impression, handle the particular truth, or the particular duty of which they are treating, without reference to other equally important truths or duties. I can cite passages, in which our salvation, and its conditions, are spoken of without reference to repentance. Thus our Lord says:—"Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven." "If ye forgive men their trespasses, your heavenly Father will also forgive you." He that loseth his life for my sake shall find it." "Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world. For inasmuch as ye have done it (a work of kindness) unto one of the least of these my brethren, ye have done it unto me." (Matt. v. 10; vi. 14; x. 39; xxv. 34, 40.) There is not a word of repentance here: the firm endurance of persecution for Christ's sake, and readiness to forgive others and do acts of kindness to them, are spoken of as the condition of acceptance. How often, too, is faith in Christ laid down as the essential condition of salvation? But would all these passages prove that repentance is not required? Certainly not. Neither does the citation of passages, in which repentance is set forth as the condition of acceptance, prove that God has not appointed an atonement.

I have dwelt somewhat at length on this fallacy—that *a doctrine is not true, because there is no mention of it in certain passages*; because it is, in truth, a very common one. Men confound two things which are essentially distinct—silence and denial. Because in some passages it is not said that a thing is true, they assume that it is just the same as if it were said that it is not true. By such a mode of reasoning there is scarcely a doctrine or a duty which may not be set aside. Before the mention of one thing is adduced in disproof of something else, it must be shewn, that the thing mentioned and the thing rejected are perfectly incompatible; but, so far from this being the case with atonement and repentance, I hold that one of the great purposes of atonement, and one for which it is

most efficacious, is to lead the mind of the sinner to repentance.

The second fallacy which, I apprehend, is involved in this part of my opponent's statement, results from the ambiguity of the expression "free grace." Two senses may be affixed to it—"unconditional favour," and "favour bestowed, without a compensation, to the giver." For the first sense Phileleutherus cannot be supposed to contend; for he has affirmed the acceptance of the sinner to be conditional upon repentance. Those who contend for "free grace," in this sense of the words, are the advocates (if such there be) of personal election without any regard to individual character. I suppose, then, that the words, as used by my opponent, are to be understood to mean "grace bestowed without compensation to the giver;" and if your Correspondent will look to what I have said in my former letter—(*Bible Christian*, Vol. II. pp. 350)—he will see that I as explicitly reject the doctrine of compensation as he does. "Free grace" is opposed to atonement only when used in the sense of unconditional grace, which is not its meaning when used by my opponent.

I pass on to what your Correspondent urges, in reply to my assertion, that "the inquiry is one in which the Word of God is our only safe guide." If my statement were to be judged by what Phileleutherus has urged, in reply, it would really be judged very unjustly. I have never affirmed, or said any thing which implied, "that human beings are inadequate to form any notion whatever upon the subject by the exercise of their reason." I have said, and this I repeat, that "the intellect and experience of man are alike inadequate to conduct properly *a priori* reasonings as to what befits the wisdom, or the justice, or the love of God." If your Correspondent thinks he can prove, that the intellect and experience of men are competent to conduct such inquiries properly, let him attempt to do so; and, when he has, he will, perhaps, further tell us, where is the value or necessity of a revelation, to make known that which man was so well able to learn without it. Perhaps, also, he will account for the philosophers of Heathen antiquity, men of no mean ability, having so signally failed to place religion and morals on a stable and permanent foundation.

In fact my opponent has met this part of my case in the

very common way of exaggerating and perverting what I have said ; and several parts of his reply are quite beside the question. When, however, he affirms the sufficiency of reason to determine what things are consistent with the divine attributes, and what things are inconsistent, he meets my assertion with a denial, and is fairly at issue with me. There are two ways in which the question may be determined—by past experience and by present experience. With respect to past experience, will Phileleutherus tell me where reason has shewn its competency ? Where am I to look for the clear statements, the accurate deductions, the irrefragable conclusions, which his words would lead me to expect ? And as to present experience, will Phileleutherus try his own powers, by attempting to solve the difficulty of the existence of moral evil in the creation of a perfect being ? If he can do this, I shall be inclined to admit, that his reason, at least, is a better guide than I had supposed.

But Phileleutherus really gives up the point, by his qualified assertions that “ reason, *so far as it goes*, is a safe guide : ” that “ she cannot tell, she does not profess to tell, all that can be made known ; but she can tell something, and, *so far as her information goes*, it is worthy of belief.” But can he tell us how far reason goes ? I contend, that unless he can tell us this, he must admit that reason is not a safe guide. If I have to traverse a large extent of intricate country, a guide who knows only a part of the way, and of the extent of whose knowledge I have no means of judging, cannot be a safe one to me. How can I tell but that his acquaintance with the country may fail, just at the very part of my road where it is most needed ?

Shall I be told that Phileleutherus has defined the boundaries of human reason, in telling us that she “ can at least give us negative ideas respecting the manner and ground of the sinner’s acceptance with God : if she cannot, *a priori*, determine with precision what this manner and ground must be, she can at least declare, when a certain statement is made on the subject, whether the statement so submitted, is or is not consistent with the wisdom, justice, and goodness ascribed to God : in other words, she can tell us whether it be possible and credible, or the reverse.” I try this limited assertion by the tests just pro-

posed : and I ask, has reason preserved men from error ? Has it manifested that power of testing, if not discovering truth, which your Correspondent ascribes to it ? Has it preserved unbelievers, who have no authoritative revelation to bias them, from great mistakes as to the character and dealings of Almighty God ? Would not our reason reject the belief of the existence or possibility of moral evil under the government of an infinitely perfect being, if it were not forced upon us by the undeniable evidence of experience and observation.

I believe indeed that Phileleutherus is misled by the ambiguity of the word "reason." What does it really mean ? Does it mean that degree of intellectual power which belongs to mankind at large, and by the possession of which men are constituted reasonable beings ? Or does it mean the intellect of those most distinguished for genius and mental power ? Or does it mean a certain abstract reason, entirely distinct from the intellect of any individual man, and assumed to be always correctly guided, and generally (let me add) *assumed to be on the side of the reasoner who appeals to it ?* Which of these three meanings am I to take as the sense affixed to the word by Phileleutherus ? If it be the reason of some individual man which possesses this discriminating power, its possessor must be secure from errors respecting the divine character ; and Phileleutherus will do us good service by pointing him out. If it be reason in the abstract, "the unsophisticated dictates of a sound understanding," then how are we to come at its decision ? Are we to take the decision of the majority as the nearest approach to it, or of the majority of the Christian world ? I doubt Phileleutherus would not regard either of these as a safe guide. I must then abide by my opinion that *a priori* reasonings are not to be trusted, and urge a deferential submission to the declarations of Scripture.

I have dwelt at length upon this part of the controversy, because I believe that it is the part on which our conclusions chiefly depend. I think that most of those who are confident in the sufficiency of their own reason (for that is practically what is relied on) will go with your Correspondent ; those who have learned to distrust their own capability of deciding on the ways of God, and cling to his word, will, I think, for the most part, go with me.

The next objection of Phileleutherus which I notice is this:—"Mr. Means," he says, "does not state, and I am bold to affirm he cannot state, his doctrine in the words of Scripture. To find terms wherein to express his own ideas, he is obliged to travel out of the pages of the Bible and to adopt a form of speech, either invented by himself or some other human expositor." That your Correspondent is "bold to affirm," I will not deny: his paper contains sufficient evidence of this. But whether his affirmation is correct, is altogether another thing. For my own part I think I can very well express my ideas in Scripture language. I think the following passages will do:—"He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed. All we, like sheep, have gone astray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." (Is. liii. 5, 6.) "He (God) hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." (2 Cor. v. 21.) "Christ was once offered to bear the sins of many." (Heb. ix. 28.) "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit." (1 Peter iii. 18.) "Who his own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness, by whose stripes we were healed." (1 Peter ii. 24.) Perhaps your Correspondent will say that these passages were not designed to teach the doctrine, and that I give a meaning to them which is quite remote from the writer's intentions. But that is another question: the words express, without violence to their ordinary signification, the doctrine which I hold; and to affirm that I *cannot* express that doctrine in the words of Scripture is a little too much. Indeed, considering that most of these passages are noticed in my former letter, I think your Correspondent's "boldness" much more admirable than his memory or his judgment, when he asserts that the proposition I have laid down, if not anti-scriptural, is, *at least, on the face of it, extra-scriptural.*

Phileleutherus says, in reference to the first division of texts referred to by me, they "have so often been explained, and shewn to imply no such doctrine as that which

Mr. Means advocates, that I am almost ashamed to take up your readers' time, or my own, with going over them very minutely. It is sufficient to say, that there is not one of them which, either in the original or in the English translation, asserts that Christ suffered or died instead of, or as an equivalent for, sinners; much less that in his death he bore the penalty of man's sins or was punished for them." Your Correspondent deems it "*sufficient to say*" so. It may be sufficient in his eyes; but I believe most persons think evidence as needful as assertion. If he mean that the particular forms of expression "instead of," or "as an equivalent for sinners," are not found, his assertion is little to the purpose. The question is not whether the doctrine is expressed by a particular word or phrase, but whether it is expressed at all. It is common, I am aware, to insist in such discussion upon a particular form of expression, and no little exultation is sometimes expressed if that cannot be found: if, however, we can recognize the doctrine contended for, it matters little whether the terms used to express it are those which an opponent may be pleased to require. But if your Correspondent means to say, that none of the passages in question express, in any way, the doctrine for which I contend, I must remind him that he is begging the question altogether.

But Phileleutherus proceeds to tell us that there is not a text of the eleven in the first division which does not admit of an easy interpretation; because the phrase "dying for" is often used to signify "dying in defence of," or "for the advantage of"—a meaning which no doubt it often bears. But, Sir, I suppose that Phileleutherus will not deny that the phrase equally well expresses "dying in the place or stead of." And which of the two interpretations is most suitable to the passage in question is a point which depends very much upon the turn given to the passages quoted by me in the second class.

In these Christ is said to die or suffer for our sins: and with respect to them Phileleutherus asserts, "that they do not imply, much less assert, that Christ, in his death, bore the penalty of man's sin, so as to exempt the guilty from punishment, by enduring it himself in their stead. They do assert and imply that the death of Christ was occasioned by the sins of mankind: and who is there that doubts it?" He continues thus:—"Some of them, more-

over, appear to me to indicate that the death of Christ was intended as a means of removing sin—that is, of reforming transgressors and leading them to holiness—and I think there is no person who will deny that the serious contemplation of the death of Christ is calculated to produce this most desirable moral effect.” “*These considerations are sufficient to account for and explain the phraseology employed in these passages.*” Phileleutherus must pardon me. I cannot see them sufficiently. I cannot help feeling that the words of Scripture convey to an ordinary mind something much more than this. And I suspect that my opponent feels it too—for, in quoting 1 Peter iv. 24, he has materially altered the phraseology of the passage; and, with respect to the quotations from Isaiah liii., he passes them by with the assertion that they are already explained by the parallel passage in Matt. viii. 17.

The way to test your Correspondent's explanation is to place the text side by side with an interpretation or paraphrase founded on that explanation. Perhaps Phileleutherus will favour us with such an interpretation in a future number, going through the texts of my second division *seriatim*. I think he will find the task not quite so easy as he seems to anticipate.

Let me offer a word or two on the expressions, “to bear sin,” and “to bear iniquity.” They correspond to the נשא חטא and נשא עון of the Hebrew Scriptures; and their usual meaning is, “to bear the punishment of sin,” as a reference to Scripture will abundantly show. Two other senses are indeed occasionally given. The high priest is said “to bear the iniquity” of those for whom he made expiation; and God is said *nasha haven*, rendered properly enough “to forgive iniquity” (Exod. xxxiv. 7. Numb. xiv. 18. Isaiah lxxxv. 2;—ver. 3 in Hebrew); but I am not aware that these words are ever used to signify the moral improvement of the sinner, or the simple removal of evil from his heart. The words *nasha haven* and *sabal havonath*, in Isaiah liii. 11, 12, are represented in the Septuagint by ἀναφέρειν ἁμαρτίας, which is the expression used in 1 Pet. ii. 24; and it seems to me that the idea of suffering is that which is essentially signified in each case, agreeably to the ordinary usage of the terms. I submit, therefore, that to interpret these passages simply of the moral efficacy of the contemplation of Christ's death, is to

depart from that meaning which the just laws of interpretation assign to the prophet's and apostle's language.

But, Sir, I am referred to the parallelism of Isaiah liii. with Matt. viii. 17; on which I beg to offer one or two observations. 1. I observe that there is no parallelism between Isaiah liii. 5, 6, which I have quoted, and the passage of the evangelist. Let us place them side by side:—

He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.—Isaiah liii. 5, 6.

He cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.—Matt. viii. 16, 17.

Now where is the parallelism? I see none whatever. The evangelist quotes and applies a part of the 4th verse of the chapter in Isaiah; therefore he is assumed to have explained the very different expressions which occur in the following verses. Had I cited verse 4, Phileleutherus might appropriately have referred me to the evangelist; but his reference has no bearing upon verses 5, 6, which Matthew has neither quoted nor explained. Moreover, in Matt. viii. 17, the words appear to me to denote, not so much the removal of our infirmities and our sicknesses from us, as the fact, that our Lord took them upon himself by his sympathies and his toils. He bore our burdens. I believe the idea of participation in suffering is that which both the prophet (ver. 4) and the evangelist, in the words referred to, designed to express. Certainly it is the sufferings of Christ which is referred to in verses 5, 6.

The expressions in the third class of passages are, according to Phileleutherus, "so manifestly figurative expressions, intended to denote that Christ died to confer on us moral and spiritual advantages, that he would hold it a waste of time to go through the whole of them minutely." He however gives a brief explanation of the expressions, "the blood of Christ cleanseth us from all sin" (1 John i. 7), and Christ "washes us from our sins in his own blood" (Rev. i. 5). That these passages, and most of those in my third division, are figurative, I readily admit: but if they mean, as your Correspondent would

have us believe,—that the death of Christ furnished us the reasons, the means, and the motives to holiness, I must say that they seem to me to be among the most extraordinary figures which ever were used, and the most remote from common understanding. Shall I say that your Correspondent's notice of this class of passages goes far to justify my charge—that the arguments for atonement are often met by general assertions of figurative language, without stopping to examine what the passage teaches, admitting its figurative character. Will Phileleutherus give an explanation of Gal. iv. 5; 1 John ii. 2, iv. 10; and Heb. ix. 25—28?

Phileleutherus is displeased by my statement of the way in which the arguments for Atonement are met; and intimates by his exclamation “candid Mr. Means!” that I have not dealt fairly by my opponents. He states in reply, “*we* do not wish this *we* endeavour to do this,” &c. But, sir, who are “*we*”? When I state how the arguments for atonement are met by its opponents, I do not mean to impute every mode of opposition to every opponent or set of opponents. The manner in which arguments are met, often affords indirect testimony to their weight; it is not unusual, therefore, to notice what that manner is. Now, Sir, I repeat, that the four modes of reply which I have stated, are each and all of them in use; certainly not by all who deny the doctrine, but by some or other among them. Of the first mode, that of attempting to destroy the testimony of the passage by criticism and interpretations, I refer to the late Mr. Wright's remarks on Isaiah liii. in his “*Anti-Satisfactionist*.” Of the second mode, I have met with examples in oral discussion, and I am now enabled, as above, to refer to the paper of Phileleutherus himself. As to the denial of the Apostles' authority, I have been met by it in oral discussion with persons, from whose general seriousness of character, I was little prepared to expect such an answer; and I think any observant reader of Unitarian publications, will find that the Apostles' authority is denied by some.* As to the fourth mode, that of objecting to the doctrine itself, Phileleutherus admits its correctness.

Let me venture to admonish Phileleutherus that the tone of this part of his reply is such that I hope, on reconsider-

* Let me refer Mr. Phileleutherus to Mr. Martineau's “*Rationale of Religion*.”

ation, he will see its impropriety. I speak not so much of the positiveness and dogmatism, for these are not peculiar to this part. But with respect to the third mode of objecting to the doctrine, he says, "Our objection is, that the doctrine is neither taught by Christ nor his Apostles, and if Mr. M. insinuates the contrary, he insinuates what he ought to have known is not true." Now, Sir, is this fair and candid? I repeat, that I do know that it is true. I have been met by the very objection which I have stated, and that by staid and serious men. Besides, Sir, I did not "insinuate" anything. I stated it openly; and having said openly what I knew to be a fact, I am charged with "insinuating what I ought to have known was not true:" as to the intimation "that I ought to have read a good deal, and reflected on what I had found on the pages of my opponents;" I will just say, that I lived for the first thirty-eight years of my life among the opponents of the doctrine of atonement, and have been, and am still in familiar intercourse with some of their ministers; and before my own engagements in the ministry prevented it, an habitual attendant on their religious services. I am perhaps as conversant with them as my opponent is. He, and those whom he is acquainted with, may not have argued as I have represented; but it does not follow, that such arguments have not been used by others; and he would have done well to pause before he undertook to give a general voucher for those who deny atonement, and to deny my statements in so unqualified a manner.

I know not that it will be needful for me to go through the remarks of Phileleutherus [p. 400] on the doctrine itself: they are such as have been usually urged, and contain little that as a reply to my statements can be regarded as relevant. He declares it to be "dishonourable to God," "irrational," and "immoral in its tendency." These are the usual articles of impeachment; but they are founded upon a representation of the doctrine which, if Phileleutherus will refer back to my statement, he will find I have distinctly disclaimed. His remarks evidently suppose that atonement implies vindictiveness in God, and that it is of the nature of a personal compensation; both which I have repudiated. His observations on my statements in defence of atonement, which, follow his

remarks on the doctrine, are pervaded I think, by the fallacy expressed in his definition of punishment, which he states to be "suffering inflicted on an intelligent being, on account of guilt *by him incurred*." It will be seen that the last three words of his definition beg the very question at issue between us. I prefer the definition that punishment is "suffering inflicted in consequence of sin, and with a view to obviate or limit its evil consequence." I believe that this definition will alone be found to accord with the punishments of God's moral government. When the drunkard brings his wife with sorrow to the grave, or ruins his childrens' estate and property, I hold it to be the penalty of his misconduct, designed under the administration of God to effect his reformation, or if not that, to prevent the evil which might else result from the contagion of his example. I can understand that these evil consequences of guilt are of the nature of punishments, without losing sight of the distinction between simple suffering and punishment; and it is very obvious that they fall upon the innocent, and that, too, by enforcement, whereas whatever Christ suffered for us, was voluntarily undertaken. Let me refer Phileleutherus to the remarks of Butler, [*Analogy of Religion*, Pt. II. ch. v. § vii.] and beg that he will give them a calm and considerate perusal.

Phileleutherus passes by my remarks on the state of the Unitarians, with a sneer at myself, in which, allow me to say, I think he again forgets the courtesy of a gentleman. Let him be assured, that a good cause (and he doubtless deems his a good one) will not lose by being defended with good manners: sneers and hard words are not hard arguments. The description which I have given of the state of the body I think correct, and I know from intercourse with friends, who are Unitarians, and Unitarian ministers too, with what anxiety and regret they view the present state of things. With what body I am to be classed is of little moment, nor is it necessary to remove Phileleutherus's uncertainty: the questions between us are of greater importance than the position of an obscure individual:—they involve the scriptural character and practical influence of views held by him and others. That I may not however, be thought to shrink from avowing my belief, let me just say that your motto [1 Cor. viii. 6,] expresses my opinions, that I hold the pre-existence of the Saviour;

and that if any choose to call me an Arian, I shall not repudiate the name, though (as it is derived from an uninspired man) I do not assume it. And let me just add, that the epithet "torpid" was intended to apply not to the doctrine in itself, but to the inertness of the body by which it was held, and the theological system with which it was connected in the last century.

JOSEPH CALROW MEANS.

37, Cumming Street, Pentonville, Feb. 18th, 1841.

REVIEW.

Speech delivered at a Special Meeting of the Proprietors of the Royal Academical Institution, Belfast, on the 13th April, 1841. By the Rev. H. MONTGOMERY, L.L.D. With Documents, Notes, and an Appendix. Belfast, Hodgson, pp. 47, 8vo.

IN our last number, we gave a brief, but spirited report of the meeting at which this Speech was delivered;* including an outline of the oration itself; but, owing to necessary curtailment, we only could lay before our readers as much as will whet their curiosity to possess the whole in a corrected form; and, we doubt not, that every one will hasten to possess himself of a copy. To speak of the merits of this address is perfectly needless. The party against whom it was levelled, bore, by their conduct, convincing testimony to its efficacy. It was awful to see the workings of shame, astonishment, and fear, mingled—as we thought—occasionally with some small remains of conscience-stricken remorse, as they displayed themselves in the countenances of the assembled crew, during the progress of the speech; and glorious was it at its close, to see the greater part of those whom their foul misrepresentations had misled—after listening to this address, and to the weak and wicked things that were called *replies*, one by one dropping away from the assembly, or joining the ranks of those whom they had been brought up specially to outvote.

Dr. Montgomery has added an Appendix, which is worthy of *special consideration*. The following Note, which we give entire, confers immortality upon the Rev.

* For this Report we were indebted to the *Northern Whig*; a Paper which, in the reporting, as in almost every other department, stands at the head of the Irish provincial press.

SAMUEL HANNA, D. D. Professor of Divinity to the General Assembly of the Presbyterian Church in Ireland, Moderator of the first meeting thereof, &c. &c. &c.

“DR. HANNA, “aged and venerable as he is,” in the language of his *confrere*, Dr. Edgar, to crown all his *peccadilloes* in the Institution, thought fit to place himself, on the 30th of April, at the head of a public assemblage, in his own Meeting-House, where, in addition to a Resolution moved by himself, *insinuating* an untruth, as great as ever was uttered, torrents of falsehood and abuse were poured upon their fellow-Christians, during four “mortal hours,” by his fitting colleagues, Edgar, Reid, and others. The proceedings of that “Important Meeting,” after being authoritatively put forth in the newspapers, have been circulated, “for further edification,” in a *Two-penny Pamphlet*. A counter-meeting of Unitarians will be held on the 25 inst. (May), to refute the calumnies which have thus been heaped upon them, and to adopt such measures as the cause of Christian Truth and common justice may seem to demand. In the mean time, as Dr. Hanna has thus, by his amazing folly, placed himself entirely beyond the pale of forbearance, it is only right to let the world see him in his true colours, in regard to the election of Mr. Bruce, as well as some other minor concerns.

“On the death of Dr. Neilson, many candidates applied for the Classical and Hebrew Professorship, whose duties he had discharged, with distinguished ability. Of these, Dr. Bryce was one; and his friends, the late John Barnett and Dr. Tennent, believing that his attainments were much superior to those of his competitors, proposed the unprecedented course of testing the qualifications of the different candidates, by causing each of them to examine a class of the most advanced pupils, in presence of the Joint Boards, the Professors, and Masters. This proposition having been adopted, all the candidates retired, except Mr. Bruce, Dr. Bryce, and Mr. Kyle; each of whom acquitted himself in a highly creditable manner, and proved his abundant competency to fill the vacant chair; so, that this testing made no perceptible difference in their relative claims. Various collateral subjects were, therefore, brought forward, in support of each candidate, or against him. In favour of Mr. Bruce, it was urged, that, his father being the friend of the late Lord Castle-

reagh, the restoration of the Grant would inevitably follow his election: on the other hand, a powerful party, almost exclusively Unitarians, determinedly opposed him, on the ground of the hostility originally evinced, by his family and friends, to the establishment of the Institution. This party were almost equally divided between Dr. Bryce and Mr. Kyle; the latter being supposed to have good Government interest, in consequence of his being nephew to the Provost of Dublin College. As an off-set to these collateral claims of his opponents, the friends of Dr. Bryce relied upon his Orthodoxy, and a great external clamour was raised against Mr. Bruce, as an Arian. Thus, the elements of discord were in a complete ferment, as the election drew near; but, the general impression seemed to be, that, in the *first* vote, Mr. Kyle would stand lowest on the poll, and leave the *final* contest between Mr. Bruce and Dr. Bryce. The friends of the latter were sanguine of success, calculating on the accession to their ranks, in the *second* vote, of Mr. Kyle's supporters; and, in this state matters stood, previously to the appointed day of election—*Tuesday, October 23, 1821.* On the Friday or Saturday preceding, Dr. Hanna came to the Institution, between nine and ten o'clock, in the morning, and waited upon Dr. Montgomery, when the following dialogue took place:—

Dr. H.—“Well, my dear friend, we are in a fine state, now!

Dr. M.—“In what respect?”

Dr. H.—“Why, they are going to elect Bryce, the Anti-Bounty Seceder; and then, farewell to the £1,500 a-year; but, if they would choose Mr. Bruce, Lord Castle-reagh would soon give up his opposition.

Dr. M.—“Well, what have I to say to all this?”

Dr. H.—“You must write to Mr. Hay, of Derry, to send up Mr. Reid, the Moderator; and his vote and influence may turn the scale, in favour of Mr. Bruce.

Dr. M.—“Indeed, I shall not. All the candidates are good scholars. I have not hitherto interfered; nor do I think, other things being equal, that Mr. Bruce has any special claims upon us.

Dr. H.—“But, do you not see, that the *Schools* would benefit by his election, as well as the *College*? The Bruce party would be reconciled, and the aristocracy would send their children.

Dr. M.—“That may be; but, I have resolved not to interfere: and, after all, why do you not, *yourself*, write to Mr. Hay?”

Dr. H.—“Ah! my dear friend, you know that I am watched, with a hawk’s eye: I am far too liberal for some people, that opposed my election, and already call me *your* Professor! What would they say, if they found out that *I* had brought up the Moderator to support Mr. Bruce, when *they* are doing all they can to oppose him?”

Dr. M.—“Well, do as you please; for my part, I am determined not to stir, in this affair, in any way.”

“Thus ended Dialogue the First; and, on the Monday following, a new candidate appeared, a Mr. Repp, supported by Mr. Ker, Lord Castlereagh’s brother-in-law. Here was a splendid opportunity for some persons—the Grant secured, and Mr. Bruce defeated! The election was, consequently, postponed, until Saturday, Oct. 27, that Mr. Repp might, in the mean time, examine a class. He did so, and proved himself, in the minds of all literary men, utterly inadequate to fill the situation to which he aspired. He made, or pretended to make, an oration in Latin, however, which created a great sensation amongst our worthy merchants, and so far alienated the friends of Dr. Bryce and Mr. Kyle, as to render his chance of success exceedingly probable. Again, therefore, Dr. Hanna presented himself at the Institution, on Thursday, October 25, about two hours before the departure of the Derry mail, and commenced Dialogue the Second.

Dr. H.—“My dear friend, things are getting worse and worse. It is out of the frying-pan into the fire with us! Robert Getty and the rest of them are running breast high, for that man, Repp; Dr. Edgar is supporting him to please Ker, his landlord; and there is every chance of his being elected, unless you bring up the Moderator.

Dr. M.—“Well, Doctor, you can now write to Mr. Hay, *yourself*, as such an election would really be ruinous.

Dr. H.—“Ah! you don’t know these men: I am marked, already: they would desire no better than to get at me.

Dr. M.—“Well, under these circumstances, I *will* write: for, certainly, it would be a ridiculous affair, to see a man attempting to teach our young men to translate Greek and Hebrew, who cannot, himself, speak English.”

“ Dr. Montgomery did write, by the Thursday’s post; the letter reached Mr. Hay early on Friday morning; a messenger, on a swift horse, set off immediately to Rathineltion (distant fifteen or twenty miles); the Moderator arrived in Derry, for the evening mail; and the next morning, he appeared in the Belfast Institution, where, by mysterious hints as to official knowledge respecting the Grant, and his eulogium upon Mr. Bruce, he, *alone*, as the late Mr. Barnett often declared, secured the election of an Arian.

“ But, what of all this? Nothing, were there not a sequel, except proving Dr. Hanna’s love of Arianism.

“ This election was afterwards canvassed, in various ways; and created angry discussions, both in public and in private. Amongst other places, it was noticed in the General Synod of Ulster, and Dr. Cooke was twitted for his interference against Mr. Bruce. In reply, he defended himself, on the ground of his having been urged forward, in support of Orthodoxy, exclaiming—“ How am I to be blamed, when the very watchman of Orthodoxy, whom you placed in the Institution, to guard the walls of Zion, wrote to me, and urged me to interfere, to prevent the election of an Arian?” At the very moment, therefore, when Dr. Hanna, “ the watchman of Orthodoxy,” was urging Dr. Montgomery to bring up effectual aid from Derry, to support the heresy, of which he now feigns such an abhorrence, he had, himself, despatched an epistle to Killileagh, to press forward what he *wished* to be an unavailing opposition! And, yet, this man’s *conscience* will not allow him to sit even in a Literary Board with an Arian!

“ Doubtless, all the regions of Calvinism will ring with exclamations, against Dr. Montgomery, for thus exposing “ the aged and venerable ” Professor. The crime of double-dealing,—of blowing hot and cold with the same mouth,—of pretending to abhor Arianism, at the very moment in which he was using the most effectual means to draw it to his bosom,—all this is nothing in an Orthodox Professor; but it is dreadful in a heretical one to expose it! No doubt these things are very shocking, very disgraceful; but let those be censured, who have rendered their exposure necessary. Because their brethren, in the free exercise of Christian liberty, chance to differ from them in opinion, they commence an exterminating warfare,—“ they draw

the sword, and fling away the scabbard,"—but when they are repulsed with the sharp-edged weapons of truth, they raise the dismal cry of "personality and persecution!" When their *facts* are proved to be *fictions*,—when their *statements* are shown to be *calumnies*,—when the unfortunate man whom they have used as "a cat's-paw, to pull their chesnuts from the fire," happens to be scathed in the operation, they attempt to turn the tide of public odium from themselves, upon those whom they have ungenerously, unprovokedly, perseveringly assailed! Too long have they been permitted, with impunity, to carry on their crusade of calumny and misrepresentation; and they now seem astonished, when any one stands forward to resist them, in their unhallowed career. But it will not do to place Dr. Hanna "in the fore-front of the battle," and when he is struck down to cry out, how cruel to slay "the aged and venerable!" There is but one age, *i. e. dotage*, which ought to screen a man from responsibility for his acts. All age, short of this, only aggravates his offences,—for age, which brings experience, ought also to cool the passions, to temper the judgment, and to increase the forbearance of man to man. Those, therefore, who speak of Dr. Hanna's "age and venerableness," only add to his reproach; for what would be venial at seventeen is unpardonable at seventy. And yet, after all, he is not a man of an unkindly nature, or a bad heart. His great failing through life has been a want of moral firmness, coupled with a desire to appear to be a leader, for which nature had unfitted him. Hence, he has been continually travelling in byeways, and often flattered with an ostensible leadership, by designing men, to secure themselves from danger. In this unfortunate predicament he has been lately placed. He probably never wrote a line of the scandalous document which he signed, or of the disingenuous resolution which he moved at the late meeting in Rosemary Street; but he had not moral courage to resist the temptation of being at the head of the onset; and he ought not, therefore, to complain of the blows which he has received, and may receive. If he or his friends conceive, that, in exposing his great errors in connexion with the Institution, Dr. Montgomery is his personal enemy, they are altogether mistaken. On the contrary, Dr. Montgomery can appeal to Drs. Cooke and Stewart, whether he has not, on important occasions,

been his substantial friend. But, when he gives the weight of his name and professional standing to unfounded allegations, he cannot be surprised that he should be stripped of his official plumage, and fairly exhibited to the world. Who can be surprised, for instance, that Dr. Montgomery should castigate the "aged and venerable" Professor, when, in addition to all the other misstatements of his famous Circular, he reads the two accusations now to be exposed. The first is couched in these gentle terms:—"Arianism has managed to usurp an unjust and tyrannical influence, in its whole Government; and if as in times past, an organized band in Belfast and its immediate vicinity, should at the nod of their leader rush in, to secure by their vote the ascendancy of their party, the interests of the Established Churches of the empire, in the Institution, and of all the sister Churches, will be demolished at the approaching meeting." An unjust and tyrannical influence! Good Doctor, in what? You know that all this "is pure oratory,"—"a rhetorical artifice," to deceive the ignorant. Oh! "but an organized band rush in at the nod of their leader, to secure the ascendancy of their party!" Now, who is the leader in this foul work of plunder? *You* are not personal, Doctor, you know,—not at all! And yet, you might as well have written Dr. Montgomery, only that "leader" was a shorter word. You do him too much honour, Doctor, in placing him at the head of *two thirds* of the Proprietary Body. But, after all, that was not your design: you hoped to rouse the pride of the independent men whom you traduced, by representing them as the tools of an individual. Did you not *know*, Doctor, that in this you were libelling the most upright, independent, self-acting Calvinists, Churchmen, Quakers, Catholics, and Unitarians, in this country? Being yourself, with your entire party, "leashed in, like hounds, that do their master's bidding,"—*driven* by an inexorable task-master,—humbled in the dust before one whom you inwardly hate, and privately revile,—you cannot imagine that any man acts from the honest impulse of his own heart. And yet, Doctor, there *are* such men, who will be too strong for you, in the Institution; and whilst Dr. Montgomery can embody, in words, the upright sentiments of their own minds, they will not rush into the ranks of intolerance, to free themselves from your paltry and unfounded imputation

of being his slaves. You talk, Sir, of "the ascendancy of their party." What ascendancy? Have they sought any? You *know* right well that they have not. Their only crime is, that, at the end of twenty-six years, they wish to have some little share in the benefits derived from their own property,—not to deprive *you* of any right or privilege, but to secure *their own*.

Dr. Hanna's next accusation against his Unitarian brethren, is ingeniously couched under the expression of a hope, that those of the true faith will not "permit an expiring sect to seize, *as they are wont*, the property of others, with a dying grasp." This is a tolerably comprehensive charge, coming from so grave an authority as the Moderator of the General Assembly, and its principal Professor of Theology. He does not charge Unitarians, simply, with *occasional* acts of dishonesty, but with being habitual, systematic robbers,—"*it is their wont!*" The "aged and venerable" Doctor, as the good people of Drumbo (where he was first settled), and all the world beside, well know, is himself entirely sublimated above all mean attention to earthly concerns! He is, therefore, peculiarly calculated to rebuke the cupidity, and expose the dishonesty, of others; and would not make so heavy a charge against the first Bankers, Merchants, and Traders of Belfast, as well as against some thirty or forty thousand of his countrymen elsewhere, without being able, like a good divine, to give "chapter and verse" for what he has asserted. "The Christian public" are burning with anxiety to know some of those *customary* acts of robbery, of which Unitarians have so long been guilty; and even the wretched Unitarians themselves are so besotted, as to call aloud for a complete exposure of their crimes. Come forth, Doctor, and do state the time, place, and circumstances, of at least a *few* of the cases, in which the "expiring sect have seized the property of others with a dying grasp." General assertions are the ordinary cloak of calumniators; but you never wore any disguise, and cannot, therefore, hesitate a moment to expose those peculating heretics. The public *expect* it—The Unitarians *demand* it.

In the mean time, Doctor, it may be well to let the world know, *where there have been* breach of compact, the seizure of property, and continued persecutions. You *know*, that, on the 9th day of Sempتمبر, 1829, the

General Synod entered into a solemn, *written compact*, with the Remonstrants, to pay over to the retiring Ministers and Congregations, "an equitable proportion" of several funds, which had previously been common property. The amount, accruing to the Remonstrants, as afterwards settled, was above £150. Now, Doctor, at the end of twelve years, after repeated deputations, negotiations, and solicitations, how much of this have you paid? *Not one farthing!* And, because you are not a Corporate Body, that can be sued at law, you keep the money, under pettifogging pretences, which would disgrace an ale-house Attorney; laugh in the face of those who once believed you honest; and raise the insolent cry of robbery against men whom you have plundered! In every place too, where an unfeeling landlord could be wrought upon by your machinations, you have drawn down vengeance upon the *hoary heads* of Remonstrant Ministers,—driving one from his home of thirty years, in the peaceful valley, to a mountain waste,—depriving another of his dearly purchased property, because he had a short lease, and relied upon the honour of a gentleman,—causing a third to be illegally arrested, *on the Lord's Day*, when about to enter his own pulpit, to be carried as a felon to his own house, amidst his weeping family and people, to be thence dragged on foot to the Castle of one Magistrate, and afterwards to the mansion of another, where he was compelled to stand for an hour, upon the steps of the hall-door, until the great man had dined; and to be finally dismissed, without having tasted refreshment, at eight o'clock at night, several miles from his own dwelling,—and all this too upon the 14th of February, one of the most pitiless days of an inclement season! And yet, you *dare* to speak of Unitarians "seizing upon the property of others, as is their wont!" Sir, there is scarcely a Unitarian Minister in Ulster, whose pillow you have not strewn with thorns,—whose property you have not, directly or indirectly, injured,—whose time you have not trenched upon, and whose mind you have not harassed, in repelling your gross misrepresentations and unmanly aggressions: and, as regards the Unitarian body and their friends, the intolerant proceedings of the General Synod of Ulster, for the last *thirteen years*, cannot have cost their Ministers and people, in various ways, a sum much short of £20,000. How had you the heart and har-

dihood, Doctor, to talk in mockery of Unitarian robbery, with your plundered victims writhing before your face, and some of your worthy co-adjutors boasting of injuries inflicted upon their innocent families! Do, Doctor, as you say that you "are retiring into the vale of years," let these men do their own filthy work, for which they cannot want a willing instrument, whilst John Edgar lives. Rebuke them rather, as you are bound to do "with all authority," for their sins against conscience, and charity, and peace: remembering that, had they not seduced you into giving the public sanction of your name, to the most scandalous libels against the faith and characters of your *unoffending* brethren, you would not have been involved in the painful circumstances by which you are now surrounded.

THE PEOPLE'S POPULAR LIBRARY OF
STANDARD WORKS.

No. I.—*Self-Culture: an Address, Introductory to the Franklin Lectures, delivered at Boston, America, September 1838.* By WILLIAM E. CHANNING, LL. D. F. S. A. &c. &c. Glasgow, John Hicks, Queen Street. Pp. 18, royal 8vo.

No. II.—*Lectures on the Elevation of the Labouring Portion of the Community.* By WILLIAM E. CHANNING, D.D. Second edition, Glasgow, Hicks. Pp. 16, royal 8vo.

More cheap reprints of Dr. Channing! The more the better: wherever his writings circulate they will do good. The continued demand for these works is most gratifying. Here are copies of two of this admirable author's publications, offered for a price which manifestly calculates on a sale of *thousands and tens of thousands!* Into how many cottages, upper-rooms, and crowded entries, will these Tracts carry the love of God—the love of man—the desire and hope of improvement—the untiring energy of will to labour for the well-being of man, and the best interests of society! How many dark dwelling-places, and darker minds, will they enlighten, and warm with genial ray! Speed forth, heralds of Christian truth and freedom, holiness and love: nor cease until your glorious mission is fulfilled, and the world is blessed, through you, with happiness and peace!

Introductory Discourses delivered in Manchester New College, at the Opening of the Session of 1840. London: Simpkin and Marshall; J. Green.

NO. I.—LITERARY AND SCIENTIFIC DEPARTMENT.

1. *On Classical Literature.* By F. W. NEWMAN, Esq. B. A.
2. *On Mathematical Science.* By R. FINLAY, Esq. B. A.
3. *On Physical Science and Natural History.* By M. L. PHILIPS, Esq.
4. *On Mental and Moral Philosophy.* By JAMES MARTINEAU.
5. *On History.* By JOHN KENRICK, M.A.

NO. II.—THEOLOGICAL DEPARTMENT.

1. *Critical and Exegetical Theology.* Rev. R. WALLACE.
2. *Pastoral Theology, and the Hebrew, Chaldee, and Syriac Languages.* Rev. J. G. ROBBERDS.
3. *Ecclesiastical History.* Rev. J. G. TAYLER, B.A.

WE have neither room for extract from, nor comment on, these very interesting discourses; but neither can be requisite to recommend them to attention—the names which appear on the title-page will be their sufficient passport. The publication contains a syllabus of the course of instruction to be pursued in Manchester New College—from which, it appears to us, the conductors of other seminaries for advanced education might derive many useful suggestions.

The Works of WILLIAM E. CHANNING, D.D. Part I. Reviews. London, Henry Washbourne, Salisbury Square. 1841. Pp. 108, royal 8vo.

The beautiful and authentic edition of Dr. Channing's Works, published by Hedderwick, of Glasgow, in 5 vols. 8vo, stands as yet, and probably will long remain, unrivalled; but it does not come within the means of every class of readers. We are gratified, therefore, to see cheaper reprints issued for the use of that numerous portion of the public to whom a complete and uniform copy is very desirable, and by whom it will be prized; but who cannot afford themselves the luxury of an expensive set. We have seen several such useful re-publications; and have seen them all with joy,—for we delight to behold the sphere of the excellent author's usefulness enlarged, as it must be, by every successive edition. But among them all, we are bound to state, we have not seen any executed in the superior style which distinguishes Mr.

Washbourne's, noticed at the head of this article. The paper is excellent; the type tolerably large, and very distinct and legible; and the whole appearance of the work most respectable. The title page states that the set will be completed in four parts; and if the other three be issued at the same price with the first,—and if they include the later publications of Dr. Channing,—this edition will be, perhaps, the cheapest ever published, as well as decidedly one of the neatest. We presume this re-print may be procured through the usual channels of the trade, book depositories, &c.

LINES WRITTEN ON THE MORNING OF A
FUNERAL.*

THE grave is closed, Death asks no more;
Then mourners go, and bending o'er
The mem'ry of a life so brief,
Stay not your tears, nor still your grief;
This Sabbath sun shines o'er the grave,
Where soon Spring's early grass shall wave,
Where Summer's dew shall kindly weep,
And Winter's winds sigh low and deep.

Yet in Eternal Spring above,
Where strife is hushed, where heav'nly love,
With holy peace, and changeless smiles,
A vast futurity beguiles,—
'There the lov'd spirit rests; its home
The home of angels! death o'ercome,
It waits, ye mourning ones, to see
Your entrance on Eternity.

Then weep a while; but midst the gloom
That wraps the dark and dreary tomb,
O'er the sad image of the shroud,
And through bereavement's heavy cloud,
Let Faith shine forth, and Hope's bright bow,
Arch the dread wilderness of woe,
And Sorrow speak in chasten'd tone,
"Lord, not my will, but thine be done!"

Belfast, April 18th, 1841.

* The funeral was that of JOHN DUNVILLE, Jun. Esq. of Belfast, who died on Thursday the 15th of April, aged 26. He was in his public character a patriot; and in the private walks of life, he exemplified the purity and power of the simple but sublime faith of the Saviour whom he loved. His life was amiable, benevolent, and kind: and his death was sanctified by religious hope and trust.

INTELLIGENCE.

MONUMENT TO THE LATE DR. PRICE, IN NEWINGTON
GREEN CHAPEL, NEAR LONDON.

AN advertisement in the last number of our periodical, shews that a public subscription has been commenced, for defraying the expense of the above-mentioned memorial. But, we are informed, the Monument is actually *erected*; an individual intimately connected with the Chapel, having risked the cost, in dependence upon the liberality of those who honour the memory of the truly eminent, and virtuous man it commemorates. It is a very handsome mural tablet, with appropriate decorations, in white statuary marble, relieved by a setting and supports of black. The following is the inscription, from the pen of the Rev. T. Cromwell, the present minister:—

TO THE MEMORY OF

RICHARD PRICE, D.D. F.R.S.

Twenty-six years Minister of this Chapel:

Born at TYNTON, Glamorganshire, February 23d, 1723:

Died at HACKNEY, Middlesex, April 19th, 1791.

Theologian, Philosopher, Mathematician;

Friend to Freedom as to Virtue;

Brother of Man;

Lover of Truth as of God;

His Eminent Talents were matched by his

Integrity, Simplicity, and Goodness of Heart; his

Moral Dignity by his Profound Humility.

Few have been more useful in their generation, or more

Valued by the wise and good; none more pure and disinterested.

Honoured be his Name! Imitated his Example!

NORTHERN SUNDAY-SCHOOL ASSOCIATION.

The second annual meeting of this Society was held on Wednesday Evening, May 5th, in the School-House, of the First Presbyterian Congregation, Fountain Street Belfast. The attendance on the occasion was small; but the report of the Committee, for the past year, contained cheering intelligence of the progress of the Sunday-School cause in our churches, and gave a most favourable statement of the condition of the various Schools in connexion with the Association. It appeared that since the last meeting, seven new Schools had been formed, while those previously established were generally in a more healthy and flourishing state. The Rev. S. C. Nelson, being called to the chair, opened the meeting with Prayer. After the Report and the Treasurer's statement of accounts had been read, several Resolutions were moved and seconded by, Rev. J. S. Porter, J. N. Porter, F. Blakely, C. J. M'Alester, Messrs J. M'Intyre, S. Cunningham, G. M'Adam, J. Cordner, D. Maginnes.

G. K. Smith, R. Patterson. In the speeches made by the several Gentlemen, much was said to instruct and encourage those who are embarked in the holy and benevolent task of Sunday-School Education. We were particularly pleased with the remarks of Mr. Cordner the superintendent of the Newry Sunday-School who had attended on the occasion to represent this School, and evince the interest which its teachers and others felt in the Association. He gave an interesting account of some of the regulations adopted by the Teachers, of the difficulties to which they were exposed by the proselytizing zeal of their neighbours, and of the present flourishing condition of the School.

The following returns will show the number of Teachers and pupils engaged in the work of the Sunday-School in our connexion, and will afford the most convincing refutation of the charge that we are indifferent to the cause of Sabbath-School Instruction.

	Number of Teachers in each School.			Number of Pupils in each School.			Of whom are Reading the Holy Scriptures.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Antrim.....	5	5	10	53	55	108	24	23	47
Ballyclare.....	11	8	19	95	91	186	46	52	98
Ballymoney.....	1	5	6	17	20	37	13	19	32
Belfast 1st Cong ⁿ ..	14	20	40	104	146	250	60	90	150
Belfast 2nd Cong ⁿ ..	10	18	28	130	145	275	25	77	102
Belfast York-st. do.	4	5	9	19	17	36	10	7	17
Carrickfergus.....	3	3	6	14	16	30	9	11	20
Crumlin.....	3	3	6	30	35	65	25	30	55
Downpatrick.....	8	9	17	50	58	108	37	44	81
Dromore.....	5	8	13	69	60	129	28	30	58
Dublin, Strand-st..	6	7	13	26	34	60	9	12	21
Glenarm.....	4	4	8	19	22	41	11	7	18
Gortnagallon.....	0	0	0	0	0	30	0	0	30
Holywood.....	3	0	3	45	37	82	22	17	39
Kilwaughter.....	9	6	15	64	58	122	52	41	93
Larne.....	9	17	26	87	125	212	62	103	165
Moneyrea.....	6	5	11	91	79	170	49	32	81
Newry.....	18	20	38	150	124	274	90	65	155
Newtonards.....	15	12	27	197	206	403	164	159	323
Newtonlimavady...	4	3	7	27	25	52	20	19	39
Warrenpoint.....	3	3	6	12	16	28	0	0	23
	136	172	308	1299	1369	2668	809	838	1647

N.B.—No Returns have been Received from the Collin, Drumurry, Kilmore, Raloo, Ravara, and Upper Falls Sunday Schools.

LEWIN'S MEAD CONGREGATIONAL TEA MEETING.

The eighth anniversary meeting of the above Institution was held on Monday, April 12th, in the Horticultural Rooms, Bristol; and was attended by about 300 of the Lewin's Mead Congregation, and friends from Bath, Frenchay, Trowbridge, &c. The increasing interest taken in this annual meeting, obliged the Committee to hire more spacious rooms than those connected with the Chapel buildings, and the Horticultural Rooms were tastefully decorated with flowers and evergreens for the occasion. After tea, the Rev. GEORGE ARMSTRONG was called to the Chair, and opened the business of the evening with an energetic address, in which among other topics, he adverted to the irreparable loss the Society had sustained, in the death of his late highly esteemed coadjutor, Dr. CARPENTER, who always took a warm interest in the annual social meetings, to which he contributed by the cheerfulness of his manners, and his appropriate remarks. Several of the speakers alluded to the loss of their esteemed pastor, in terms which showed how deeply his memory was fixed in their minds. The meeting did not break up until a late hour, and several of the addresses were of such a length, that we must content ourselves with merely giving the names of the speakers, and the sentiments to which they responded.

"Our Congregational Institutions; may new schemes of usefulness confirm and not impair the prosperity of the old."—Mr. G. W. HALL.

"Success to all efforts to raise the moral condition of the poor."

"Domestic missions."—Rev. J. BAYLEY of Bristol, and the Rev. J. SHORT of Warminster.

"Science the handmaid of Religion.—Dr. W. B. CARPENTER.

"May there be an increased interest in Scriptural knowledge. May our younger members be like their fathers, Unitarians from conviction, and from the study of the Bible.—Mr. H. C. EVANS.

"A liberal Theological Education, and prosperity to Manchester College."—Rev. R. L. CARPENTER.

"Our visitors from Bath, Frenchay, Trowbridge, &c. may proximity in residence, still more, union in the bonds of the Gospel, lead to increased intercourse and mutual acquaintance."—Mr. J. PHILP.

"May co-operation to promote the interests of fellow-men eventually bring about a perfect Christian fellowship, by throwing into the shade all distinctions merely temporal and artificial."—Mr. W. STOCKWELL.

"The power of a pure faith in times of perplexity and distress, directing and animating in life and at death."—Rev. S. MARTIN, of Trowbridge.

The different speakers were listened to with deep interest; and at the commencement and close, the choir of singers gave their valuable services, which added not a little to the cheerfulness of the meeting, which was finally closed by a short impressive prayer

by the Rev. S. MARTIN, and the company separated more than ever convinced that such social congregational meetings are productive of much good, tending—as they cannot fail to do, when conducted in a proper manner—to promote a kindly Christian feeling among all classes of the congregation. J. P.

ANTRIM FIRST PRESBYTERIAN CONGREGATION.

The Sunday School Scholars belonging to this congregation, at a meeting held on the 15th of March,—and attended by many of their parents and friends—delivered an address to two of their teachers, Mr. R. GIBSON and Mr. W. M'GEE, expressive of their deep obligation, and thankfully acknowledging their long-continued kindness. And as a testimonial of the gratitude and attachment of youthful hearts, they presented them with handsome copies of a Pocket Bible, and a Psalm-Book; and also a neat silver snuff-box—all with appropriate inscriptions.

Messrs. GIBSON and M'GEE made a suitable reply, in which they expressed their high satisfaction on receiving from youthful hearts such tokens of kindness and esteem. The improvement of the young, and the respectability of the congregation, were, they declared, the grand objects they had most earnestly desired to promote; and for the attainment of which, they had certainly devoted much of their time and attention. Whilst their efforts were not only crowned with success—as they firmly believed they were—but also the kind regards of the scholars secured, as their handsome testimonial proved; they felt that they had more than their hoped for reward, and declared themselves powerfully urged to renewed and persevering efforts.

The Rev. Mr. CARLEY then addressed the meeting, expressing the peculiar satisfaction he felt at witnessing such a display of kindness and cordiality among so many members of his congregation. He dwelt at considerable length on the advantages of Sunday Schools, as tending to benefit both the teachers and the pupils; and more especially, as inculcating good principles—storing the mind of the young with the unadulterated truths of Scripture, and exciting kind and sympathetic feelings in youthful breasts; such as would make them unite more cordially in after life, and join more readily in the solemn worship of their Heavenly Father. He concluded by an earnest appeal to both parents and children, urging them all to co-operate and persevere; that the good seed thus sown in many youthful hearts, might grow and flourish, and bring forth fruit, to nourish and gladden, not only the present, but also many future generations.

RESIGNATION OF THE REV. G. HARRIS.

On Sunday morning, March 21, the REV. GEORGE HARRIS, in an address to the Congregation of Glasgow, fully explained the rea-

sons which induced him to give notice of his intention to resign the charge of the Society at the close of September next.

On Thursday evening, March 25, the Committee assembled, and unanimously instructed the Secretary to address the following letter to Mr. Harris, expressive of their sentiments on his intended resignation:—

“Glasgow, March 26, 1841.

“REV. AND DEAR SIR,—At a meeting of the Committee of the Congregation, held last night in the Vestry of the Chapel, for the purpose of taking into consideration the intimation which you gave to the Congregation on Sunday, of your having resolved to accept the invitation to become the Minister of St. Mark’s Chapel, Edinburgh,—I was directed, in the name of the Committee, to express to you their deep regret, that you should have determined to leave Glasgow; their conviction, that nothing short of a high sense of duty has actuated you in so determining; their gratitude to you, for your most able and consistent advocacy of Christian truth and righteousness, during your long residence in this City; and their fervent hope, that you may long be spared to uphold and diffuse in the Metropolis, as well as throughout Scotland, the principles of their common faith; and that every happiness and prosperity may attend you.

“I remain, Rev. and Dear Sir,

“Yours most sincerely and respectfully,

“ROB. HEDDERWICK, *Sec.*

“REV. GEORGE HARRIS.”

Sunday, March 28, at a meeting of the Glasgow Unitarian Congregation, held in the Chapel at the close of the afternoon service, William Watson, Esq. in the Chair, the following Resolution was moved and seconded, and unanimously and cordially adopted by the meeting, and ordered to be transmitted to Mr. Harris:—

“That it is with feelings of the utmost regret this Congregation have learned, that, in a few months, they are to be deprived of the services of their faithful and respected Pastor, the Rev. George Harris. He has laboured so long among them, and, under Divine Providence, been the means of so much good, not only in building up this Society, but in liberalising the public mind of this great community, that they could have wished to retain him as their Minister for many years to come. They are satisfied, however, that that it is the voice of duty which he obeys: that he leaves them because his presence seems to be indispensable in another portion of the Lord’s vineyard; and, however reluctantly they part with him, after so long and so happy a connexion, they cannot but bid him God speed in his new sphere of Christian usefulness. They are not without consolation when they consider, that Scotland, where there is still so much for the Christian Reformer to accomplish, is not to be deprived of his able missionary labours; that, while the Metropolitan Congregation is henceforward to claim his more especial care, the other Churches of Scotland, and their own

amongst the number,—all of which he has done so much to foster and uprear,—will still have the advantage of his counsel and occasional ministrations. They tender him their warmest thanks for the many benefits he has conferred upon them, individually and Congregationally, as well as upon the cause which they are associated to promote, during the sixteen years of his ministry in this Chapel; and they beg respectfully and affectionately to assure him, that he will carry with him their sincerest good wishes, and long live in their most grateful recollections.”

(Signed) WILLIAM WATSON, *Chairman.*

OBITUARY.

DIED.—On Saturday, 24th April, 1841, aged 74 years, JANE, relict of WILLIAM DAVIDSON, Esq. late of Drumaness. Seldom have the virtues which adorn the Christian female shone with more attractive grace than in the character of this excellent lady. Richly endowed with that spirit of benevolence which “thinketh no evil,” and which “hopeth all things;” she attached her friends in a remarkable manner by the sweetness of her disposition, and her gentle and winning goodness. She sympathized in the joys and sorrows of others, and the kind offices and charities of life were her delight. Possessing “the ornament of a meek and quiet spirit,” combined with firmness of purpose, and perseverance in that which she thought to be right, and blameless and exemplary in her whole deportment, her life was one continued scene of peaceful, single-hearted, unobtrusive duty. Thoroughly imbued with pure religious sentiment, her confidence in God was unbounded, and she had an abiding conviction that every event in the life of his servants is ordered by his goodness and love.

Whilst she possessed a perennial cheerfulness and serenity that flowed from her pure and virtuous mind, and enjoyed the gifts of a bountiful providence with a grateful heart: she had no undue attachment to the world, but constantly looked up to heaven as her final home and resting-place. Her faith in the Lord Jesus Christ, while it was perfectly free from mystery and cant, was, at the same time, genuine and heart-felt; and one of the most pleasing thoughts of her mind was, the expectation of seeing and meeting with that gracious and benevolent Being, who “went about doing good upon earth,” and who gave himself unto death for a sinful world.—At the close of life, she enjoyed, in their full effect, the consolations and hopes of the true Christian, and her memory is cherished by many sincere friends who admired and loved her singular worth.

TO CORRESPONDENTS.

We are obliged to apologise to our Correspondents for the unavoidable postponement of several valued communications.

SECOND REPORT
OF THE
NORTHERN
SUNDAY SCHOOL ASSOCIATION,
PRESENTED MAY 5, 1841.
TOGETHER WITH
THE RULES OF THE ASSOCIATION,
THE STATEMENT OF THE ACCOUNTS,
THE LIST OF SUBSCRIBERS,
AND THE
RESOLUTIONS OF THE ANNUAL GENERAL MEETING

BELFAST:
PRINTED BY SIMMS AND M'INTYRE.

1841.

RULES

OF THE

NORTHERN SUNDAY SCHOOL ASSOCIATION.

- I. THIS Society shall be called the NORTHERN SUNDAY SCHOOL ASSOCIATION: and its object shall be to supply Sunday Schools with Books and other requisites, at low prices.
 - II. The concerns of the Association shall be managed by a Committee, consisting of a Treasurer, a Secretary, and at least five other members; to be elected annually at a General Meeting, to be held in Belfast on the first Thursday of May in each year. Three of the Committee shall form a quorum.
 - III. At each General Meeting, a Report and Statement of Accounts for the past year shall be read.
 - IV. Every Subscriber of three Shillings *per annum*, shall be a Member of the Society: and every Donor of two Pounds in one payment shall be a Member for life. Congregations and Sunday Schools contributing to the Funds of the Association, shall be entitled to books and other requisites to the full amount of their Subscriptions.
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N. B. The Association earnestly request ministers and others interested in the cause of Sunday School Education, to form Branch Associations in aid of its funds.

COMMITTEE, 1840-41.

Rev. WILLIAM BRUCE,
Rev. HUGH MOORE,
Rev. JOHN PORTER,

Mr. WILLIAM EMERSON,
Mr. SAM. CUNNINGHAM,
Mr. ROBT. PATTERSON.

Mr. WILLIAM HARTLEY, *Treasurer.*

Rev. W. J. BLAKELY, ... *Secretary.*

THE Committee of the Northern Sunday-School Association meet at their Depository, No. 28, ROSEMARY STREET, on the *First Wednesday of every month, at Ten o'clock, A. M.* when orders for Books, &c. are received and attended to.

Sunday Schools are supplied by the Association with the following Books, &c. at the annexed prices:—

	s.	d.
Bibles	1	5
Testaments	0	5½
Lesson-Books Ɔ dozen	2	0
Primers	Ɔ dozen	1 0
Class-Rolls	Ɔ dozen	1 0
Superintendents' Registers	2	6
Harmony Cards of the Four Gospels	Ɔ dozen	0 4
Maps of Palestine, &c. each	0	1
Gall's Sacred Atlas (six maps)	0	6
Reward Tickets, Ɔ sheet (54)	0	2
Prize Cards, Ɔ sheet (12)	0	1

 *No Books to be removed from the Depository till paid for.*

REPORT OF THE COMMITTEE

FOR THE YEAR ENDING MAY, 1841.

THE Annual General Meeting of the NORTHERN SUNDAY SCHOOL ASSOCIATION was held, in the School House of the First Presbyterian Congregation, Fountain Street, Belfast, on the evening of Wednesday, May 5th, 1841; the Rev. S. C. Nelson, of Downpatrick, in the chair. The meeting having been opened with prayer, the following Report of the Committee for the past year was read by the Secretary.

The Committee of the NORTHERN SUNDAY SCHOOL ASSOCIATION, in presenting their Second Annual Report, would express their deep sense of the utility of the Association, as evidenced in the course of the past year. The schools previously in its connexion have been supplied with books, and every facility has been afforded for their continuance and efficient operation; while new schools have been formed in various districts, under the superintendence of valuable and zealous teachers. Although the very limited resources of the Association will not admit of gratuitous supplies of requisites to any schools, yet the opportunity of procuring suitable books, at a very low rate, has been an important means of supporting as well as establishing Sunday Schools.

In proof of the efficiency of the Association, in the year now closed, it may be stated that there have been disposed of, to the various schools in our connexion, about 160 Bibles, 260 Testaments, 412 Lesson Books, and 375 Primers. These sales, though smaller than those of the former year, are very considerable, when it is remembered that most of the schools had been previously stocked with requisites.

Some valuable additions have been made to the stock of the Association. Last summer "A Friend" made a

donation of 200 copies of a Harmony Card of the Gospels. This Card presents, at one view, a complete arrangement of the principal events in the Four Gospels, and it will be found a most useful auxiliary in giving children a correct view of the life and teachings of the Saviour, as well as of the parallel passages contained in the Evangelists. It has been offered at four pence per dozen, and many copies have been already disposed of.

Your Committee have also added to their stock, Maps of the Holy Land, Jerusalem, and other places connected with Sacred History. These maps are published by Messrs. J. Gall & Son, of Edinburgh, and are sold at so low a rate that every Bible or Testament class in every Sunday School, may be readily supplied with them.

They have also adopted Gall's Reward Tickets, as the best and cheapest which they could procure. The experience of many teachers convinced them that some kind of reward ticket is most useful in promoting punctual attendance and good conduct in Sunday Schools; and your Committee would recommend all the schools in connexion with this Association to adopt so simple and effectual a system of rewards.

The returns from the several schools, which have been thrown into a tabular form at the end of the Report, will afford a gratifying evidence that the exertions of our brethren in the cause of Sunday Schools have not been relaxed in the year that is past, but, on the contrary, have been increased, and the schools will be found to be generally, in point of numbers, in a more flourishing condition than hitherto.

For the support of the Association, and for its extended usefulness, it is necessary that the friends of the cause should give, not merely their good wishes, but also their pecuniary aid. Your Committee are glad to acknowledge several liberal subscriptions in the course of the past year, among which was a sum of Five Pounds, from "One interested in the cause." Several congregations, whose schools are in connexion with the Association, have also contributed to its funds, but the support has not been so general as there was reason to expect. In the *Bible Christian* of last November an appeal to our brethren was published by your Committee in behalf of your funds; and, since that period,

there have been several contributions paid in. We may indulge a hope that the increased aid which the Association has received this year is only an earnest of the still greater support it will yet obtain; and that, as the importance of Sunday-school instruction becomes more and more felt, it will gather round it the sympathy and support of all who are interested in the religious education of the young.

Our applications to the Committee of the Hibernian Bible Society, from time to time, for copies of the Old and New Testaments, have been kindly and promptly attended to; and it is right to renew our expression of gratitude for the Christian liberality with which the managers of that excellent institution have stepped forward to aid us, in our endeavours to impart to children the enlightening and saving doctrines of the Gospel.

Although the statements already made may show that your Committee have not been inactive, they must yet express their regret that they have been able to do so little towards the important objects for which the Association has been formed. They feel that Sunday School instruction is still in an infant and imperfect state; and that one great object of such a Society should be to obtain and disseminate useful information respecting the establishment and management of Sunday Schools. It is not enough that books be furnished where they are required; there must be something more than books, however appropriate and useful, to render a school efficient; there must be knowledge, zeal, and devotion, on the part of the teachers; and order, regularity, and, above all, interest, on the part of the children. It should always be borne in mind that the proper object of the Sunday School is not merely to learn to read, or to repeat lengthened passages of Scripture, but to educate the mind, to strengthen the moral feelings, and excite the religious spirit. Without this our schools will produce no lasting or valuable result; but, with this object in view, they will be powerful instruments for the promotion of knowledge and of righteousness.

In conducting the Sunday School, your Committee are of opinion, that great attention should be paid to the devotional exercises with which it is opened and closed.

The day on which it is held, the books from which the children are taught, and the place where they generally meet, give the Institution a distinctly religious character; and the children should be taught to feel that they are engaged in a religious work. In addition to a short and simple prayer, as much as possible levelled to the capacity of a child, there should invariably be sung two or more stanzas of a suitable hymn. Children may be interested in this form of devotion; and if a little attention be paid to their instruction in singing, many of them may soon acquire a taste for psalmody, and learn to take pleasure in the exercise.

Your Committee would farther suggest, that every teacher should prepare himself for the important work in which he engages, from week to week; and come every Sunday morning with a plan of his business, either marked down on paper, or distinctly impressed on his mind, and, at least, a general view of the questions which he intends to propose to the children, and the particular truths which he desires to inculcate. The teacher will find much assistance in his work, by making himself acquainted with his pupils, visiting them at their homes, and ascertaining the trials, temptations, and general discipline to which each child is subject.

In order to fix attention to the subject of Sunday-School Education, and circulate information respecting it, it may, at a future time, be felt practicable, as it would certainly be desirable, to establish a small Periodical—exclusively devoted to Sunday Schools—and designed to increase their numbers and their efficiency; but, in the present state of the Association, your Committee could not recommend the adoption of this important step.

Before concluding this Report, your Committee would take the liberty of recommending to their successors in office, the desirableness of ascertaining particular localities where Sunday Schools have not hitherto existed, but where they might be established with a reasonable prospect of success. Experience has shown, that in circumstances apparently the most disadvantageous, schools may be formed; and some of the most flourishing in our connexion are in districts, where a few years ago, it would have been thought an impossibility to establish them.

In resigning the trust which they have held, your Committee cherish an earnest, and not a groundless hope, that their successors in office will prosecute with increased zeal the objects which they have endeavoured, however imperfectly, to promote; and that the Association will yet, under the blessing of God, accomplish much towards the instruction and the salvation of the young.

	Number of Teachers in each School.			Number of Pupils in each School.			Of whom are Reading the Holy Scriptures.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Antrim.....	5	5	10	53	55	108	24	23	47
Ballyclare.....	11	8	19	95	91	186	46	52	98
Ballymoney.....	1	5	6	17	20	37	13	19	32
Belfast 1st Cong ⁿ ..	14	26	40	104	146	250	60	90	150
Belfast 2nd Cong ⁿ ..	10	18	28	130	145	275	25	77	102
Belfast York-st. do.	4	5	9	19	17	36	10	7	17
Carrickfergus.....	3	3	6	14	16	30	9	11	20
Collin.....	6	3	9	45	50	95	30	42	72
Crumlin.....	3	3	6	30	35	65	25	30	55
Downpatrick.....	8	9	17	50	58	108	37	44	81
Dromore.....	5	8	13	69	60	129	28	30	58
Dublin, Strand-st..	6	7	13	26	34	60	9	12	21
Dunmurry.....	8	9	17	55	57	112	38	36	74
Glenarm.....	4	4	8	19	22	41	11	7	18
Gortnagallon.....						30			30
Holywood.....	3	6	9	45	37	82	22	17	39
Kilmore.....	4	4	8	24	28	52	6	16	22
Kilwaughter.....	9	6	15	64	58	122	52	41	93
Larne.....	9	17	26	87	125	212	62	103	165
Moneyrea.....	6	5	11	91	79	170	49	32	81
Newry.....	13	20	33	150	124	274	90	65	155
Newtonards.....	15	12	27	197	206	403	164	159	323
Newtonlimavady...	4	3	7	27	25	52	20	19	39
Ralloo.....	7	9	16	48	55	103	41	49	90
Ravara.....	4	0	4	38	25	63	13	15	28
Upper Falls.....	6	0	6	15	10	25	6	8	14
Warrenpoint.....	3	3	6	12	16	28			23
	171	198	369	1524	1594	3148	890	1004	1947

Treasurer in Account with Northern Sunday-School Association.

Dr.	£	s.	d.	Cr.
1840.				
May 7. To Balance on hands	12	17	7	
1841.				
May 5. To Amount of Donations and Subscriptions, received up to this date, as per List	24	3	6	
" To Amount received for Bibles, Testaments, Books, and School Requisites*	19	0	4½	
	<u>£56</u>	<u>1</u>	<u>5½</u>	
				<u>£56</u>
				<u>1</u>
				<u>5½</u>

Belfast, 5th May 1841.

Audited and found correct. *May 6, 1841.*

J. SCOTT PORTER.

WILLIAM HARTLEY, TREASURER.

ASSETS.

Cash in hands as above	7	6	1
Value of Books, &c. on hands	26	7	0½
Debts due to the Association	15	11	6
	<u>£49</u>	<u>4</u>	<u>7½</u>
Deduct Debts due by the Association	20	10	8½
	<u>£28</u>	<u>13</u>	<u>11</u>

Nett £28 13 11

* The Amount of Books sold is £35 4s. 9d.

RESOLUTIONS

OF THE GENERAL MEETING.

The foregoing Report and Statement of Accounts having been read, it was

Moved by Mr. JAMES M'INTYRE, seconded by Mr. SAMUEL CUNNINGHAM, and Resolved,—

I. That the Report and Statement of Accounts now read be received, and printed ; together with the Rules of the Association, and the List of Subscribers.

Moved by the Rev. J. NIXON PORTER, seconded by Mr. GEO. M'ADAM, and Resolved,—

II. That, while the success of the Association during the past year affords us much reason for thankfulness, it should stimulate us to increased exertions for the extension of Sunday School Education, as one of the surest means of promoting the temporal and spiritual well-being of the rising generation.

Moved by Mr. ROBERT PATTERSON, seconded by Mr. JOHN CORDNER, and Resolved,—

III. That we again tender to the Hibernian Bible Society our warmest thanks, for their continued kindness in affording us copies of the Holy Scriptures at reduced prices ; and thus enabling us to circulate the Word of God in the Sunday Schools of our Connexion.

Moved by the Rev. J. SCOTT PORTER, seconded by the Rev. F. BLAKELY, and Resolved,—

IV. That we rejoice to know, that in other countries there are Sunday School Societies based on the same principles of Christian liberty on which this Association is founded ; and that we instruct our Committee to open up a correspondence with such Societies—in the hope, that by occasional correspondence and an interchange of publications, we may aid each other in the important work in which we are alike engaged.

Moved by the Rev. J. SCOTT PORTER, seconded by Mr. DAVID MAGENNIS, and Resolved,—

V. That we entertain a lively sense of the exertions of our younger brethren to promote religious instruction through the Sunday School ; and, while we feel that they are best rewarded by the consciousness of doing good, we gratefully record our sense of their laudable labours.

Moved by Mr. GEORGE K. SMITH, seconded by the Rev. C. J. M'ALESTER, and Resolved,—

VI. That the following be the Officers of the Association for the next twelve months ; viz.—

Rev. WILLIAM BRUCE,
 Rev. JOHN PORTER,
 Rev. HUGH MOORE,
 Mr. WILLIAM EMERSON,
 Mr. ROBERT PATTERSON,
 Mr. SAMUEL CUNNINGHAM.
 Rev. W. J. BLAKELY, *Secretary*.
 Mr. WILLIAM HARTLEY, *Treasurer*.

Moved by Mr. JAMES M'INTYRE, and Resolved,—

VII. That the cordial thanks of this Meeting be given to the Rev. C. J. M'ALESTER, for the zeal with which he has filled the office of Secretary since the formation of the Society.

Thanks were then voted to the Chairman, and a benediction having been pronounced by the Rev. F. BLAKELY, the Meeting separated.

LIST OF LIFE MEMBERS,

AND OF

SUBSCRIBERS FOR THE YEAR ENDING MAY, 1841.

			£	s.	d.
Rev. William Bruce, <i>Belfast</i> , L.M.	...	...	2	0	0
Rev. J. Scott Porter, <i>Belfast</i> , L.M.	...	...	2	0	0
Rev. Classon Porter, <i>Larne</i> , L.M.	...	...	2	0	0
Rev. James Carley, <i>Antrim</i> , L.M.	...	...	2	0	0

ANTRIM.

From Rev. J. Carley's Congregation	...	1	17	6
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BELFAST.

Mr. John Hartley	...	...	0	5	0
Mrs. Garret, <i>Cromac House</i>	...	...	0	3	0
Mr. Samuel Bruce	...	...	0	5	0
Mr. William Hartley, <i>two years</i>	...	...	0	6	0
Miss Sherrard, <i>two years</i>	...	...	0	6	0
The Misses Hincks	...	...	0	5	0
The Misses Cunningham	...	...	0	6	0
Mrs. Batt, <i>Purdysburn</i>	...	...	1	0	0
Mr. Lennox Drennan	...	...	0	3	0
The Misses Montgomery, <i>Queen Street</i>	...	...	0	3	0

*Collected by the Teachers of the Second Congregational School,
Belfast.*

Mr. Patrick Johnson	...	...	0	7	6
Mr. John Service	...	...	0	1	0
Mr. Lowry	...	...	0	1	0
Mr. James M'Intyre	...	...	0	5	0
Mr. David Simms	...	...	0	5	0
Rev. John Porter	...	...	0	5	0
Mr. Michael Andrews, <i>Ardoyne</i> (A Donation)	...	...	1	0	0
John Cunningham, Jun. Esq.	...	...	1	0	0
Mr. James M'Cleery	...	...	0	3	0
Mrs. Dunbar	...	...	0	10	0
Miss Ritchie	...	...	0	2	6
Mrs. Patterson	...	...	0	2	6
Mrs. Ferguson	...	...	0	2	6
Mr. J. Gillis	...	...	0	2	6
Mrs. Whittaker	...	...	0	2	6
A Friend	...	...	0	2	0
Mr. Forsythe	...	...	0	2	0
Miss A. Wallace	...	...	0	1	0

						£	s.	d.
Miss M. Wallace	...	...	...	...	...	0	1	0
Miss S. Wallace	...	...	...	...	...	0	1	0
Miss E. Wallace	...	...	...	...	...	0	1	0
Miss E. Wallace	...	...	...	...	...	0	1	0
Miss H. Wallace	...	...	...	...	...	0	1	0
Mr. Stavely	...	...	...	...	...	0	1	0
Mr. George Stavely	...	...	...	...	...	0	2	6
Mr. Patterson	...	...	...	...	...	0	2	6
Mrs. Stavely	...	...	...	...	...	0	2	0
Miss Ferguson	...	...	...	...	...	0	1	0
Mr. Bradford	...	...	...	...	...	0	1	0
A Friend	...	...	...	...	...	0	2	6
Mr. James Campbell	...	...	...	...	...	0	2	6
Mr. John Campbell	...	...	...	...	...	0	1	0
Mrs. Campbell	...	...	...	...	...	0	2	0
Mr. William Campbell	...	...	...	...	...	0	2	0
Mr. Thomas Morrison	...	...	...	...	...	0	1	0
Mr. Pearce	...	...	...	...	...	0	5	0
A Friend	...	...	...	...	...	0	1	0
Do.	...	...	...	...	...	0	1	0
Mr. Coleman	...	...	...	...	...	0	0	6
Mrs. Ferguson	...	...	...	...	...	0	3	0
Mr. John Seed	...	...	...	...	...	0	3	0
Mr. Dunn	...	...	...	...	...	0	2	0
Miss A. Bankhead	...	...	...	...	...	0	2	0
Mrs. Neill	...	...	...	...	...	0	3	0
Miss Smith	...	...	...	...	...	0	2	0
Mrs. Russell	...	...	...	...	...	0	2	6
Mr. A. Hume	...	...	...	...	...	0	2	6
Mr. James Moore	...	...	...	...	...	0	2	6
Mrs. Beath	...	...	...	...	...	0	1	0
Mrs. Scott	...	...	...	...	...	0	1	0
Miss Malcom	...	...	...	...	...	0	1	0
Miss Wightman	...	...	...	...	...	0	1	0
A Friend	...	...	...	...	...	0	0	6
DOWNPATRICK.	Rev. S. C. Nelson	...	...	...	...	0	3	0
HOLYWOOD.								
Mrs. Haliday,	<i>Clifden</i> (2 years)	...	...	...	...	0	14	0
Mr. A. H. Haliday	...	...	...	...	...	0	3	0
Mr. H. Stewart	...	...	...	...	...	0	3	0
Mr. J. Greenfield	...	...	...	...	...	0	3	0
Mrs. Black	...	...	...	...	...	0	3	0
Miss Harrison	...	...	...	...	...	0	3	0
Miss Ker	...	...	...	...	...	0	3	0
Rev. C. J. M'Alester	...	...	...	...	...	0	3	0
Dr. M'Kittrick	...	...	...	...	...	0	3	0
Miss Hall (Olinda)	...	...	...	...	...	0	3	0
Mrs. E. Smith	...	...	...	...	...	0	3	0

						£	s.	d.
MOIRA.								
Rev. J. Mulligan	...	...	...	...	...	0	3	0
Mr. John Mulligan	...	...	...	...	...	0	3	0
NEWRY.								
Rev. H. Alexander	...	...	...	...	...	0	3	0
Mrs. Mitchell	...	...	...	...	...	0	3	0
Mrs. Melling	...	...	...	...	...	0	3	0
Miss I. Glenney	...	...	...	...	...	0	3	0
Miss Peden	...	...	...	...	...	0	3	0
Dr. Connor	...	...	...	...	...	0	3	0
Mr. H. Irvine	...	...	...	...	...	0	3	0
Mrs. J. W. Glenney	...	...	...	...	...	0	3	0
Dr. Dickson	...	...	...	...	...	0	3	0
Mrs. Kidd	...	...	...	...	...	0	3	0
Mr. J. Hancock	...	...	...	...	...	0	3	0
Mrs. H. Quinn	...	...	...	...	...	0	3	0
Dr. Morrison	...	...	...	...	...	0	3	0
Mrs. Joseph Glenney	...	...	...	...	...	0	3	0
Miss J. Glenney	...	...	...	...	...	0	3	0
Miss M. Glenney	...	...	...	...	...	0	3	0
Mrs. R. Greer	...	...	...	...	...	0	3	0
Mrs. Frazer	...	...	...	...	...	0	3	0
Mrs. S. Irvine	...	...	...	...	...	0	3	0
Mr. Cordner	...	...	...	...	...	0	3	0
WARRENPOINT.								
Rev. Samuel Moore	...	...	...	...	...	0	3	0
Mr. Thomas Marshall	...	...	...	...	...	0	3	0
Donation from Mr. J. Wallace, <i>London</i>	...	...	...	...	...	1	0	0
Do. from one interested in the cause	...	...	...	...	...	5	0	0

DIVINITY SCHOLARSHIPS.

THE PRESBYTERIAN BOARD give notice, that they have established Three Scholarships of Fifty Pounds each, for students for the Christian Ministry among Protestant Dissenters of the English Presbyterian Denomination; for the prosecution of a Theological course of study of three years' duration, in such Theological School, or Institution, as the Board shall select or approve.

Candidates to be eligible to these scholarships must have attained the age of Eighteen years; declare their intention to devote themselves to the study of Sacred Literature, and the Office of the Ministry; and produce the highest testimonials as to their moral character.—They must also have taken the Degree of B. A. at the University of Dublin or London; the Degree of A.M. in one of Scottish Universities; obtained a General Certificate in the Belfast Royal Academical Institution; or have passed with the highest approbation of their tutors and examiners through a complete course at one of the English or Welsh Academies, for the education of students for the Christian ministry among Protestant Dissenters:—Candidates will also be eligible, who, having taken the degree of B. A. at the University of Oxford or Cambridge, may wish to devote themselves to the Christian ministry among the English Presbyterian Dissenters.

Preference will in all cases be given to the sons of English Presbyterian ministers equally qualified.

Applications to be addressed to James Esdaile, Esq. No. 24, Upper Bedford Place, Russel Square, before the 23d of July next.

THOMAS REES. *Secretary.*

THE CHELTENHAM UNITARIAN CHRISTIANS' APPEAL TO THE PUBLIC.

AFTER contending for some years in defence of the "faith once delivered to the Saints," and seeing our efforts to form a Congregation of Unitarian Christians at Cheltenham, where none existed before, crowned with considerable success, we, the members of the Society here, are most anxious for its permanence and increasing welfare. It is obvious, from the advantages and attractions which this town presents, that it is a place where liberal views of the Gospel may be reasonably expected to flourish; but there is one great hinderance to the attainment of this object—THE WANT OF A SUITABLE PLACE FOR PUBLIC WORSHIP.

For the professors of almost every other form of Christianity, there are here spacious and even elegant Temples in which to perform their devotions, but for those who worship "THE FATHER" as Christ commanded that HE should be worshipped, there is only a small incommodious *hired* chapel HELD ON AN UNCERTAIN TENURE and in a very obscure situation. This of itself, setting aside the hostile array of bigotry constantly opposed to us, operates most injuriously on our cause, for many persons both residents and

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Works lately Received:—

	s.	d.
National Establishments of Religion, considered in Connexion with Justice, Christianity and Human Nature, by John Taylor	4	8
"In religion, as in other subjects, truth if left to itself, will almost always obtain the ascendancy."— <i>Paley</i> .		
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Cousin Kate; or the Punishment of Pride—a tale by Mrs. Godwin	1	6
Josephine; or Early Trials, by Mrs. Godwin	1	6
Scheming, a tale by Mrs. Godwin	1	6
Minerals and Metals; their Natural History and uses in the Arts; with Incidental Accounts of Mines and Mining	2	3
Domesticated Animals considered with reference to Civilization and the Arts	2	6
The Faithful Dog; an interesting story, with Instructive Remarks for the use of Young People	0	10
Alicia Grey; or, to be useful is to be happy	1	6
Basil Harlow; or, Prodigality is not Generosity	1	6
The House I Live in; or, Popular Illustrations of the Structure and Functions of the Human Body	2	0
M'Gregor's Maternal Duty; or Family Vicissitudes, related by a Mother to her Children	2	3
Annette Mowbray; or Conversations with Mamma, by Mrs. Marshall of Manchester	2	6
No Work; or, Economy and Extravagance Contrasted. A Tale, by Mrs. Finch	1	6
Help to the Schoolmistress; or Village Teaching	1	3
The Triumph of Truth; being an Account of The Trial of Mr. Elwall, for publishing a book in Defence of the Unity of God in 1726	0	1
Tendrils Cherished; or, Home Sketches	2	3
Tuckerman's adventures of a Bible	0	5
Christianity and Church of Irelandism: a Sermon preached by the Rev. George Harris, in consequence of the Massacre at Rathcormack.— <i>nineteenth edition</i>	0	3

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